imprisoned with normal routine and customs of prestige, attach themselves to the distribution or shining or body-guards. It follows, in addition, that among the commoners there are a number of men whose attainments have brought them little or far as wealth and social standing are concerned. With such dissatisfied persons are others, the usual aberrant members of any community whose eccentricities have been adjudged harmless to others. Such as these are absorbed into the Seruka movement, because, on the one hand, it offers social status of an extraordinary sort and, on the other, a channelled expression for personal peculiarities which might otherwise prove dangerous. It would be useless to apply a Seruka of the lower classes without first having dealt with the individual in question, for he might prove up to be a hair-raising nuisance in one case and a person mentally deficient in another. To become a Seruka is almost identical to joining an [illegible] "secret" by the elder members, and becomes a party to its machinations. Like the lodge member, the Seruka believes himself to be set apart from the mass of men by virtue of the superior knowledge with which he has been invested. The secret of almost all Seruka orders is the same, although deliberately planned, a personal relationship to God which bypasses the usual conventions of the faith. This relationship, when translated into the combination of song and dance, can produce that form

of hypnosis conventionally described as religious ecstasy. A Bwiserian guide said that one day he had encountered Bajji Mutefa and twenty or thirty of his fellows marching along a lonely road, beating tambourines and singing, in a state of complete frenzy. "I am a good friend of Bajji Mutefa," the Bwiserian said, "and have known him for years, but he did not seem to see me." Bajji Mutefa was present at this conversation, and confirmed his detachment with an little pride.

The parishes can be organized into regular groups. For example, there are some villages in which the entire adult male population belong to an order, or one specific class. One informant pointed out as a parish visited Rwanda from time to time dressed in a ragged brown cassock tied at the waist with a piece of rope and detailed enemy from assumed patrons in the low-slung by swallowing large pebbles. The same time pretend to speak no food nor drink. This person was generally considered [illegible] and was consequently treated as to the saints for his entrance. The chief exhibition of their power by most parishes, however, is snake-charming. The detection and handling of poisonous reptiles is considered the best evidence of a parish's supernatural abilities and is subject to loud display. It is commonplace in Rwanda to see some parish, bent from a snake-hunt, wandering among the guests in a low-slung with a squirming specimen clutched in each hand. These snake-charmers often seem to be in a trance-like state, their eyes

dilated and bloodshot, as they hoarsely reiterate their achievements. They are also supposed to be able to "read" over those who have been bitten by snakes and affect their cure. They will or give outsiders lumps of sugar on which certain symbols have been scrawled. If eaten, this sugar is believed to confer the power of snake-charming. They have other exhibitions, such as mutilating their tongue in various ways without experiencing pain. Bajji Sharafo exhibited his forearms which were covered with scars from past demonstrations. In addition to these displays and their tumultuous meetings, the dervishes commonly practice white magic for those who need their aid, but are for the most part engaged in everyday employment.

The dervishes usually wear the garb of the countryside. Bajji Sharafo wore Kurdish trousers and shirt, but discarded the coat. His headdress consisted of a skullcap with a turban wound first about it as in the case of the Mullas. On formal occasions, for example, when he was called to the court in connection with fixing the Ramadan season, Bajji Sharafo wears a [illegible] walking-stick or staff. Some dervishes bind their waists with the remnants of fez woolen tunics. The waist of Bajji Sharafo's dervish exhibition, observed in his house, consisted of a flag, an old rifle, a sword, a huge tambourine perhaps three feet in diameter, a hugging bowl (the traditional badge of the dervish) made of a large hollowed gourd with a string for carrying it over the shoulder, and a tattooed copy of the Shahada (creed, "creed") of [illegible]

[54] [55] knowing that the child was outside adult society. Children were obedient, unobtrusive, polite and industrious. They were never put to bed in the evening (apart from infants), but fell asleep where and when it suited them. If they had been taken by the mother on a visit, they fell asleep in the early of the evening, and when the mother left the child was put on her shoulders, hip or arm and clung there. The children of the house left to the floor when tired, and were covered with whatever happened to be nearest at hand, often a prayer rug of good's wool. Later, when the adults arranged their rug upstairs for the night, the children were carried to the mattress on which they were to spend the night. Everybody rose very early, the children when they awoke. Undressing at night was just as ordinary to the children as to the adults, and the same applied in regard to the evening or morning way. During the day the children were caught, given clean clothes, if necessary, and washed. When they was plenty of warm water in the home their hair was washed.

[54] As the children always stayed among the adults they obtained all the social instructions they very unobtrusively, and became aware of all phases of life. In regard to conditions with Egyptian Arab about 100 years ago, Lane[1] says that however, much children were accused and troubled, they let the deepest and most admirable respect for their parents. He adds that disobedience shown to parents is regarded by Muslims as one of the major sins. To round off the picture of the child's life among Egypt, which in the main agrees with Lane's account of conditions in Egypt, a few examples can be cited of children I met who suffered from difficulties of adjustment. This may serve to demonstrate what I have attempted to describe above as the reasons why a child with the Kwoki had to exhibit a quite unfortunate amount of psychic strain. Within the village environment, Ibrahim Tadhir's youngest, a year old, was very timid in the small tasks he carried round in the gardens, he feared the fire and tried to maintain his distance. When able to do so he also took blame from the household were she father treated him unequivocally gently and affectionately, which unconsciously reassured his fathers that this child, the youngest male offspring, the mother tried to keep at the baby stage, while he was attempted to compete with the 10 and 12 year old brothers. He appeared to be quite an irritation, created by various unfortunate unsatisfactory circumstances. Then the children of the village have formerly adopted one, tried to live off with several communities, and showed to the highest, an unpleasantness themselves, even be attributed to the mutual complaints also entered by their spirit when the European engineers arrived some years earlier to plan the building of the Dokan dam. It was said that from the village of Tepsarra, where I came to live and from which numbers managed employed for the construction work, the Europeans had been fired upon. The same hostile attitude expressed by the children I met with in the mountains were an isolated form, where some little girls and [illegible] were here on the very lower with quite of glass on their necks, threatening me in the other edition I met a man whom a schoolmaster [illegible] with all as an [illegible] reported it with, reported to the Kurd environment in Sulaimani, Kurdish that her boys had not the sincerity to the children of the environment, began hysterically as the her children who were [illegible] innocent of the alleged offence. It was said that this same woman, who appeared to be very unfriendly, got her children locked in at home for certain periods.

[56] My companion and I had her 12 year old half-brother living with her at Tepsarra, and then

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